

the commands of God require obedience. By obedience we obtain the precious lessons that are intended for us. God says we should learn these lessons, but some men say it is not essential. Let us never lift a voice with nonessentialism. The Christ who is the center of our hope, just before he died for the sins of the world instituted three ordinances, which he very beautifully joined together making a triune ordinance, (three in one) but there are those (nonessential brethren) that say "It is not necessary to have a supper," "It is not necessary to have a table," "It is not necessary to wash feet," and so on. Paul says, II Cor. 11:26,) "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till 'he come.'" Notice the last clause "till he come." Paul surely understands that those ordinances are to be observed by God's children until Christ comes again, and this is the next and last great event reaching unto the first resurrection and glorification of the saints. How may we be ready and rejoice at his coming? By an obedient walk in his footsteps. Let us form a picture of comparison in our minds. Here is a class, yes it is our nonessential brethren, they have come together on the Lord's day for a midday service. At the close of the meeting they are observing what they call the "Lord's Supper." It is to be kept till he comes you know, and suppose he comes as it is being thus observed, their leader could only look the Lord in the face and reason as they do with us and say, "Lord we are taking the bread and the cup, as you instituted, we know that on that evening, you ate a supper with your disciples, but we always thought that was the Jewish passover although we know that John says positively, it was before the feast of the passover. We did not think it was necessary to have a supper, we take the bread and the cup we know you did not call that a supper, neither could we find it called a supper in the writing of the New Testament, but we thought it was all that was necessary. So we call it the "Lord's Supper." We also read the 13th chapter of St. John and know that that same evening you girded yourself with a towel, poured water in a basin, and washed the disciples' feet and wiped them with the towel wherewith you was girded, then you said you were their Lord and Master, and if you had washed their feet they also ought to wash one another's feet. If you had said they must, we would have washed feet. We thought you were teaching us a lesson of humility, and we have kept very humble and did not think it essential to wash feet so we never did it. Then, Lord, we know that Judas dipped his hand with you in the dish, but we did not think it necessary to have a dish or table so we

just pass the bread and cup, it is more convenient. Then after you washed feet, ate the supper, took the bread and the cup, you sang a hymn and went out and it was night, so we thought it was all just for a lesson and we could observe as well one time as another, so we keep it at noon. Again, Lord, we heard of a class that brother greet brother with a kiss, and sister greet sister with the same, but we knew that Judas betrayed you with a kiss so we would not kiss our brothers although we found it commanded five times in the New Testament, and we read where they fell on Paul's neck and kissed him and we could see that they loved one another and became attached to one another and it became a habit or fashion in that day, but we did not think it essential and we never did it. We only do what is essential. And Lord, again we know that the great commission (Matt. 28:19,) demands three actions in baptism. We know also according to history, trine immersion was the general practice one thousand years, but once upon a time Eunomius subverted the holy law of baptism, asserting that it was not necessary to immerse the candidate thrice, but once only, so it is not essential we baptize by single immersion." Now whether the Master will accept the above reasoning or any other excuses that can be offered on nonessentialism is not for me to know, and I am glad that I have no part in that decision but it will be revealed at his coming. That which concerns me most is this, will I be one of the faithful when he comes?

I feel sure if I am with God's children around his table, girded with a towel, and down at my brother's feet when he appears, he will approve of that posture, for he said, "ye ought" and we can say "come Lord Jesus" for we are trying in the most humble way we know, to do just what thou hath said we ought to do. Yes there are those that call us ignorant, they point the finger of scorn at us because we do these things, but Lord, they did you even the same. I am glad we are ignorant enough to cry out essential! essential! to all that the Lord has said we ought to do may the Lord find us so doing.

Mulvane, Kans.

SELECTING A PASTOR

C. H. WETHERBE

Every church that is in need of a pastor ought to have a week of united and special prayer, for the purpose of discovering God's will as to whom he would have become their pastor. And a part of such praying ought to consist in asking God to help the members to be heartily willing to accept just the man that he sends to them. I am quite inclined to believe that a large number of those who do ask God to send them a

pastor will, when God has sent them the right man, subject to their decision, use their own fancies and govern themselves by the brief appearance of the man, which means that they do not wish to accept him. Such a thing is an insult to God. Rev. W. C. Martin, in the *Baptist Outlook*, says, "From the list of recommended persons and applicants the pulpit committees decide upon a number, and from week to week these brethren pass before the church in single file, and are criticised. I have known churches to have fifteen or twenty candidates preach for them; some able preachers, good pastors, good financiers and of unblemished character, that the church would not call, but finally made choice of an inferior man intellectually, with little experience and no judgment. He made an impression, was affable and took with a certain class, which determined to call him. Result: Sometimes dissatisfaction, because sadly disappointed—a short pastorate; sometimes a divided church from the first." Such a condition of things might be avoided if churches would give themselves to special, united and submissive prayer, being glad to let God manifest his will to them, which he would most surely do in good time.

WILD GRAPES

R. R. TEETER

Isaiah tells of one who had planted a vineyard in the fruitful hill, who had cultivated it, protected it, and made provision for caring for the fruit.

"And he looked that it should bring forth grapes, and it brought forth wild grapes."

The application is made to Israel and Judah, and the woes are pronounced. While those woes were pronounced upon a people living twenty-six hundred years ago, for wrongs committed at that time how applicable the words fit present circumstances and present people! Certainly God planted a choice vineyard in America. Certainly "He looks for judgment, but behold oppression, for righteousness, but behold a cry."

"Woe unto them that join house to house, that lay field to field." What greater condemnation can our monopolies and trusts expect? But need we look to our millionaires alone for the subjects of this curse? No. There are even some brethren who are "joining house to house, laying field to field." Brethren, beware! "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope." How many there are at present living such lives of vanity that iniquity is drawn after them unrecognized! How many living such lives of sin that it may be well said, "it is drawn by a cart rope!" "Woe unto them that call evil good, and good evil; that put darkness for light,